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Special Series.

For some time past a denominational series

of six biographical sketches of men of mark

in our Methodist history has been under preparation by leading writers in our home Conferences; also, a second series of the lives of

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These twelve sketches are now on file, and will prove

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# ZION'S HERALD

VOLUME LXVI.

BOSTON, WEDNESDAY, OCTOBER 10, 1888.

NUMBER 41.

## Zion's Herald.

PROSPECTUS FOR 1889.

The HERALD is happy to announce that its list of secured contributors for the coming year will include many of the ablest writers in the connection, notably the following, among others: President W. F. WARREN, Rev. Dr. D. H. WHEELER, Rev. Dr. J. W. MENDELL, Prof. C. J. LITTLE, Prof. C. T. WINCHESTER, Prof. L. T. TOWNSEND, Prof. MARCUS BULL, Rev. Dr. REEEN THOMAS, Rev. Dr. D. DORCHESTER, Chaplain C. C. McCABE, Rev. Dr. J. O. PECK, Rev. Dr. J. W. HAMILTON, Rev. J. W. BASHFORD, Ph. D., Chaplain L. N. BEAUDRY, Rev. Dr. HOWARD HENDERSON, Miss FRANCES E. WILLARD, Rev. Dr. BRISTOL, Rev. Dr. B. K. PEIRCE, Rev. Dr. D. SHERMAN, Rev. Dr. M. W. PRINCE, Mrs. MARY S. ROBINSON.

With such a brilliant list as the foregoing—and the list is not yet complete—ZION'S HERALD will fall behind no one of our church papers in the substantial value and freshness of its contributed articles.

Correspondence—Home and Foreign.

The effort will be made to cover every part of our field, at home and abroad, by resident writers of eminent ability, such as Rev. HUGH PRICE HUGHES, the editor of the *Methodist Times*, for England; "WESTMINSTER" for general Continental news; Rev. Dr. E. S. STACKPOLE, for Italy; Rev. J. E. ROBINSON, for India; Rev. V. C. HART, for China; Rev. J. W. BUTLER, for Mexico; Rev. Dr. C. W. DREES, for southern South America; Rev. E. BARBASS, for Canada. A correspondent will be selected for Japan. Regular letters, crisp and fresh, are arranged for from New York, Baltimore, Cincinnati, Chicago, and other large centres. The columns of the paper will also be enriched by letters from travelers abroad, who will give us the very cream of foreign description and experience.

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The Young People.

A persistent effort will be made to make ZION'S HERALD—every page of it—interesting to youthful readers. Even the youngest may confidently expect to find in every weekly issue some incident or teaching especially adapted to them. Choice stories, the reading of which will lead to the correction of personal faults and excite to noble living and the adoption of Christian habits, will be furnished by such competent writers as Mrs. HARRIET A. CHEEVER, Mrs. EMMA A. LENT ("Lillian Grey"), KATE SUMNER GATES, KATHARINE LENT STEVENSON, BELLE V. CHISHOLM, META E. B. THORNE, ESTHER CONVERSE, MYRA GOODWIN PLANTZ, and others.

The interests of the YOUNG PEOPLE'S LEAGUES will be generously fostered by the HERALD. It is proposed to devote monthly a full page to this important and growing movement in our church. This page will fairly sparkle with news from the Leagues, suggestions about work, about reading, and the like.

General Features.

The Editorial Page will be found alert and progressive, dealing with living issues. The Outlook will continue to present salient facts and tendencies in current history. The Sunday-school department will maintain, under its present editor, its high standard in the interpretation and illustration of the weekly lessons. Thousands of our teachers have relinquished all other helps in preparing themselves for their important work. Condensed summaries of Religious, Educational, Temperance, Scientific, Farm and Garden, Art, Music, Health, and other items, will appear regularly. Our Church News will be published promptly, and will be found to represent amply our whole local field. The Family Page will be jealously guarded from encroachment, and its weekly mosaic of poetry, stories, devotional selections, bits of information, news about women, sparkles of fun, music and art notes, etc., will continue to delight our home readers as heretofore. With such a menu as the above, so carefully adapted to the tastes of every class and age of our readers, we confidently expect that the appetite for the HERALD will become so imperative that no subscriber will be willing to give up its weekly visits, and so delightful that every subscriber will eagerly invite others to add their names to the list for this "feast of fat things."

THE OUTLOOK.

The British forces in Sikkim have followed up the advantage which they gained in the recent battle, and have occupied Tumloong, the capital. The Rajah has succumbed. The Chinese Resident at L'Hassa is hastening to Guatong to arrange for peace. The conditions will not be easy. The Indian Government now has Tibet within striking distance, and there are many grievances to be settled.

One of the causes of the threatened revolution in Hawaii, several months ago, it will be remembered, was the duplicity of King Kalakaua in accepting a bribe of \$71,000 from a Chinese

merchant named Ah Ki for the exclusive license to sell opium in the Sandwich Islands, and then granting the monopoly to another. The result of Ah Ki's protests was the overthrow of the old ministry, and almost the unseating of the king himself. Ah Ki has since died, but his Chinese executors have pushed the suit against the trustees of the royal estates, and have lately (September 21) secured judgment from the supreme court for the full amount of the claim with interest—a salutary lesson for this unscrupulous ruler.

The Senate substitute for the Mills tariff bill was duly reported last week, and its provisions have received the usual newspaper comment. It is, of course, a protection measure, meddling with no home industry, and framed with a view to reducing the national revenue with the least possible inconvenience to the existing status. Sugar, tobacco and alcohol used in the arts bear the principal stress in the proposed reduction; some eight millions are taken off customs duties; and six and a half millions more by additions to the free list. The contemplated decrease aggregates about seventy-five million dollars. Nobody expects, however, that this bill, or the Mills bill, or any other tariff legislation whatsoever, will be enacted by the present Congress.

BOSOM SINS.

BY JAMES BUCKHAN.

**T**HE man who has no bosom sins does not exist on earth. If he did, he would be an archangel, and the force of moral gravity would have no hold on him. He would rise straight up into heaven.

Bosom sins are cherished sins—peculiar, individual sins; apples of the tree of the knowledge of good and evil, for which the unregenerate Adam has a special sweet tooth. They are the sins which we select with great care out of the devil's budget, and for which we are commonly willing to pay him all he asks. They are our peculiar fancy in dark-colored goods; and it is wonderful what a variety of combinations a dozen or two of sinners will select. Hardly anybody has just the same sort of evil tendencies, take them all together, as anybody else. Each person has a characteristic assortment of bosom sins—just as each person has a characteristic assortment of virtues. To be sure, iniquity is a very ugly thing; so very ugly, in fact, that like some horsey person, it is positively picturesque! But we can't deny that there is marked consistency, balance, harmony and an admirable wearing quality about some sinners which would adorn the church itself. Their wickedness has a character about it which almost commands respect.

This is exactly the difficulty in dealing with bosom sins. They tend to fix themselves. They find the soil of the heart just what they need, and so they thrust down, and branch out, and ingratiate themselves like lusty vines. Before a man knows it, he has a certain vicious character established, it may be right alongside his proudest virtues. He is a Dr. Jekyll and Mr. Hyde from the time he receives his first bosom sin until the end of the chapter.

Only the other day I was reading about a

worthy person, a very worthy person, a church member and an active one too, whom a bright young lady characterized as "a saint, but one of those pesky saints!" You see, the bosom sins had taken considerable root in that sanctified heart and were beginning to raise their heads where they could be seen. The dual character was making itself manifest. Hyde was out for a night walk every now and then. Jekyll was getting wedded to the mysterious drugs.

Now how to deal with bosom sins—that is the question. They must be dealt with, or they will make a wreck of character. How to get them out of the heart, how to keep them aloft, how to master them finally, is the hardest problem in individual experience with which any Christian has to deal. Nothing is so insidious as an evil tendency. No foe is so much to be dreaded as the one who has an accomplice in the garrison. So we must fight these bosom sins of ours with the cry, "No quarter!" on our lips. No hesitation, no parley, or the day is lost.

If it were possible that the decisive encounter should come with the first encroachment of our besetting sins, it would be well for us, and there would be fewer "pesky" saints in the church. But this cannot be. Sin enters before the soul understands guard-mounting. Every Christian, when he reaches the fighting age, may stretch out his hand and touch his sin. Sin is there, in the heart, in the life, in the imagination.

But the sooner the struggle comes, even after sin has entered, and evil tendencies have been yielded to, and evil habits formed, the sooner the better. And here let us note one very encouraging fact. There can be no doubt in the young soldier's mind whether his blows should be directed. There is nothing hazy, indistinct, visionary, dispersed, about these personal sins. They stand out like cameos against consciousness. The Christian is to fight this actual, besetting foe—not the hosts of sin in general, nor evil tendencies in general, not the Adamic downward drift, but just this one clear-cut evil which is trying to get a hold upon his life and his soul. Every blow must tell, because there is nothing to aim at but the black, impenitent, hideous sin.

It is rare, indeed, that the ear of the National House can be gained in behalf of our naval seamen. It is gratifying, therefore, to learn that measures long needed in the service have secured favorable action, and will become law if the Senate also adopts them. One of these is the bill which encourages enlistment for boys to be trained as apprentices by giving them their first outfit free; another extends to the naval service the provisions of the savings bank system which has been in successful operation in the army for fourteen years; a third bill permits seamen honorably discharged to make their homes on some receiving ship in the interval before re-enlistment. Such generous, and yet only just, legislation will, more than anything else, bind "Jack" to the service, and give to the country a body of permanent, self-respecting, manly sailors.

The French immigration decree, promulgated last week by President Carnot, is a stringent order, which may require modification. It is aimed, apparently, first, against Italy—to restrict the growing influx of its people, who are seeking new homes in great numbers in France, and who would be likely to prove an uncomfortable and probably dangerous element in case of war; and, second, against Germany, in retaliation for its intolerable passport regulations. It provides for demilitary visits, the right of government to ex-

pel at pleasure, and numerous annoying police regulations, which might be useful for the purposes intended provided they were not so universal and likely to prove vexatious to friends as to foes. The Chambers will, no doubt, tone down some of the restrictions.

Nor does it seem possible that a bosom sin should be overcome by any other power. The poor, weak human will is like a whirling bubble on the stream. It is of the stream itself, and the stream carries it away. No sinner was ever reformed by will power. Unless the power is from without, moral action and reaction are equal, and the whole force of sin comes on to sweep the man from his resolution.

Let us bear in mind that these bosom sins of ours are not necessarily little, trivial sins. There is something in the term, and in the way it is often used, which seems to convey this idea. But the bosom sins are really the sins to which our temperament renders us especially prone. They represent the kind of evil toward which we ought to be most on our guard, and which we must expect to fight the hardest. The deadliest, blackest evil may be a bosom sin, and so too may "the little, trivial fault," which goes on growing until it develops into a greater sin.

And we must pray. Prayer is the banner over the Christian soldier. He lifts it up, and the sun of heaven lights on it, and courage, hope, enthusiasm, joy, victory, gleam in every fold. We must pray unceasingly if we would conquer our bosom sins. Especially let us avail ourselves of that instant, mighty aid in the moment of trial, ejaculatory prayer. "O God, help me!" — how many souls have been saved by those four precious words? They break from the lips like the cry of Peter sinking in the tempestuous waves; and then the Lord's hand is outstretched, and the struggling soul is saved. No great victory was ever gained in the Christian warfare without prayer. It is the banner that leads on the host. No banner, no victory.

**A CHURCH KITCHEN IN THE MARKET.**

BY REV. GEO. S. CHADBOURNE, D. D.

**A** writer not long since, a brother arose and said the ladies of the Social Circle had decided to sell the crockery, cutlery, and other furniture which was in their possession, and had been used at the church supper which they had provided. For two years they had no use for these articles, and thought they would better be sold and the proceeds applied to some other purpose. The ladies asked the endorsement of this proposed sale by the quarterly conference, and he moved that the motion be granted. Another member moved the amendment that "we not only approve the sale, but that we will also assist the ladies in any way they may request." The motion thus amended was passed by a unanimous and hearty vote.

**WHAT WAS THE CAUSE OF THIS UNUSUAL ACTION?**

In these days when the church kitchen is in such general use and favor, such an inquiry is certainly quite pertinent. For, notwithstanding the fact of its general use, and that it has indeed advocated among both ministry and laity, there are yet some honest souls who are not without misgivings as to the utility of it as quite often, if not generally, managed. They cannot help doubting whether, on the whole, it is a good thing; whether, indeed, the loss by it is not more than the gain. Such was the feeling of the good people in the case above stated.

Their history as a church in this matter had been similar to that of many others. They had honestly thought the church kitchen had advantages which could not be secured in any other way. Without it the people could not well be brought together socially; the young people could not be drawn to the church and interested in it; and last, but not least, money for various needed purposes could not be had. But now having for two years tried "a more excellent way," they not only abandon the former one, but, in their own expressive words, wish to "burn the bridge behind them" by selling their kitchen furniture, and thus remove the temptation to return to the former method.

**WHAT WAS THE RESULT OF TWO YEARS' TRIAL?**

Sabbath congregations, Sunday-school, prayer and class-meetings doubled, and some of them more than doubled: money coming in from the voluntary gifts of the people enough to meet all current expenses, including three hundred dollars additional to the pastor's salary; no "agony day" in prospect at the end of the year to raise a deficit, and the church prospering in every way beyond any previous point of its history. In addition to all the above, they remodeled their church edifice at a cost of nearly four thousand dollars, and contracted no debt in doing it. No waste, no good was really abandoned.

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## MISCELLANEOUS.

## LETTER FROM ITALY.

BY REV. E. S. STACKPOLE, D. D.

THE Cathedral, or Duomo, of Florence is an object whose grandeur and beauty impress me more and more. I have paused before it many times and walked around it repeatedly, and from every point of view I each time discern new beauties. It is built in the Italian Gothic style, and like most of the cathedrals of Europe, was a thing of slow growth. Begun in 1298, it is not yet finished externally, while the interior is comparatively bare through lack of adornment. It occupies the site of the more ancient church of St. Reparata, who for six hundred years or more was the patroness—or, as the older Roman religionists would say, the tutelary divinity—of the city. It was designed and commenced by Arnolfo; modified by Giotto, who also designed the incomparable Campanile or belfry by its side; further modified by Brunelleschi, who suspended the magnificent dome which served as Michael Angelo's model in the erection of St. Peter's at Rome. The present facade was designed by De Fabris, to take the place of Giotto's facade, removed three hundred years ago. It is not an uncommon sight in Italy to see a church whose rough exterior of stone, brick and mortar has been waiting for centuries to have its facing of marble completed, while within may be seen gorgeous and beautiful decorations of architecture, sculpture and painting. On the other hand, some churches are gloomy and unattractive inside, and all the splendor is in the exterior. Few are thoroughly finished. Many never will be. Some are decaying, and all must fall. They were built largely to gratify the pride of prelates out of exactions on the poor, or by the offerings of nobles wrung from suffering serfs. They are well adapted to a style of worship consisting of pompous show and splendid ceremony—a worship that appeals to the senses rather than to the heart and conscience, and that substitutes a transient mock-reverence for that holy love which stands in awe before God and sins not. The very vastness of these structures induces a thoughtful stillness of soul to one who enters, which is intensified by reverberating sounds of plaintive, grand, and solemn music, by odor of wafted incense, by the "dim religious light" of "storied windows," and by sight of crucifix, pictured Madonnas, apostles and saints, and priestly procession. Even the thoughtless and godless person oftentimes feels real religious with such surroundings, and fancies that he worships God in spirit; but the spell is broken as soon as he departs, and straightway his feeling of worship has vanished. Protestant ritualism and ceremonialism may fancy that it has need of vast and magnificent cathedrals, but they are useless, if the aim is to produce conviction and strengthen faith through the appointed means—the preaching of the Word, with the Holy Ghost sent down from heaven.

However useless to true religion, we can but admire these cathedrals as works of art. The Duomo of Florence affords a fine opportunity to compare recent with medieval art, for the facade was begun in 1860 and finished about a year ago. Its cost was about \$200,000, and it is estimated that \$70,000 more will be expended upon the three bronze gates. We can hardly look for anything to compare with the matchless gates of Ghiberti in the Baptistry just opposite. I shall hazard the statement that this facade equals in design and execution the rest of the structure, and leave the admirers of the antique to affect scorn at the opinion. Just now there is a rage for anything that is old, especially in art. Because Ruskin, or long before him Vasari of Florence, has praised certain frescoes, paintings, and buildings, therefore the amateur art-critics see only beauty in faded paintings, frescoes half washed out, and ruined edifices. The idea seems to be that whatever was done by one of the old masters must be excellent, and far beyond the products of these degenerate times. Age and excellence are associate ideas. The fittest alone survives, and distance of time as well as space lends enchantment to the view. But it must be remembered that error and falsity are very hoary as well as truth. I fancy that if some of the much-praised works of old-time artists were the works of recent times, they would be no more admired than Chinese pictures. Hawthorne has a chapter on the "Emptiness of Picture Galleries," that contains much just and independent criticism.

The facade of the Duomo of Florence is almost as remarkable as that of the Cathedral of Milan for its great number of statues, Prophets, apostles, saints, prelates, philosophers, poets, artists and discoverers are mingled together. The most conspicuous figure is the Madonna with the child Jesus in a special shrine over the main entrance. The twelve apostles occupy niches on each side. Above is an immense circular window with statues of Galileo, Amerigo Vespucci, and others about it; above these a row of fourteen celebrated Florentine painters and sculptors, such as Michael Angelo, Raphael, Giotto, Donatello, Fra Angelico, Fra Bartolomeo, and others but little less famous. In the pediment is St. Joseph alone. Over the doors are beautiful mosaics representing Christ, the King of kings, and the Virgin, the Triumph of Faith and of Labor, and the Triumph of Charity. Above these are elaborate bas-reliefs of scriptural scenes, while popes and prophets fill many niches or surmount pinnacles. Panels, bands, and mouldings of colored marbles contrast with the white with fine effect. The beauty of the facade is fresh and clear, while that of the rest of the exterior of the church has been much dimmed by age and smoke.

In front of this Duomo was gathered, on Holy Saturday, an immense multitude, filling the entire Piazza and the entering streets for a long distance. The interior of the Duomo was also full. To the centre of the Piazza had been drawn, by white oxen ornamented with ribbons and garlands, a huge, odd-looking car, decorated with colored papers, cheap pictures and a great quantity of fireworks. A long cord was stretched from this, through the main entrance of the Duomo, to the high altar. The bishops and priests are going through the service of high mass, and it is arranged that the elevation of the host shall occur at precise midday. At the same moment a spark of fire is struck from some pieces of flint said to have been brought from the Holy Sepulchre at Jerusalem after the first crusade, and with this a sacred dove (or piece of

artificial fireworks) is ignited and made to shoot swiftly along the cord to the car. It lights the combustibles and flies as swiftly back, while a rapid succession of sharp explosions takes place at the car. At the same time all the bells of the city, that had been silent for two days, are set ringing.

The sacred stones from the sepulchre of Christ are said to have been given to a noble Florentine, named Fazza, by Godfrey de Bouillon, leader of the first crusade, because he was the first in the assault upon Jerusalem, to leap upon the walls. The fact is, the stones are of flint, while the sepulchre is of limestone, has not yet wholly spoiled the tradition. It is said to be still the custom in the Levant for the Patriarch, having lighted a candle with fire drawn from a spark of rock of the Holy Sepulchre, to hand it to the people, who struggle to see who can first light his own candle from this, assuring themselves by popular superstition that such fortunate one shall thereby secure the salvation of his soul. Some think the present custom in Florence may have originated from such a source. The explosion of fireworks is meant as a token of joy for the risen Redeemer. The country people watch with great interest the course of the dove along the cord, for if it halts or is hindered in its course, the season will be unfavorable for their crops, while if its passage is uninterrupted, the harvest will be plentiful.

I will not attempt a description of the Campanile, but leave this to Ruskin, who says that the characteristics of power and beauty "all together, and all in their highest possible relative degrees, exist, as far as I know, only in one building in the world, the Campanile of Giotto." It stands by the side of the Duomo, on the site of an ancient oratory of St. Zenobia, in which "the seven servants of the Blessed Virgin were miraculously called to life of contemplation," i.e., to found a new order of monks called the Servites. They built a monastery on Monte Senario not far from Florence, which became famous. Now the chief seat of the order is the convent and church of Santissima Annunziata in Florence, and here, a few weeks ago, the canonization of the seven founders was celebrated with great pomp. They were long ago "beatified;" now they are "saints," and worshipped almost as if deified. I have before me a printed form of prayer addressed to them for the use of the faithful, in which allusion is made to their miraculous death, one having been called away by the audible voice of Mary, another having flown to heaven under the form of a lily, another having expired "in the arms of the child Jesus visibly perished." They are implored to "assist us with your celestial power in our death," and "bear our souls with you to enjoy Jesus and Mary in Paradise." The celebration referred to lasted several days, and large bills were posted, advertising that all who confessed and partook of the eucharist on a given occasion should receive a plenary indulgence for a hundred years. The order of Servites is quite numerous. It has been introduced into the United States, and has a convent in Chicago. The most noted man the order has produced was Paul Sarpil, who wrote a history of the Council of Trent, containing more truth than the Roman Catholics are willing to admit and be thankful for.

I have heard of a modern miracle that has occurred at the church of SS. Annunziata. The Virgin has a special shrine in the church, and she is dressed in very costly robes. One worshiper saw a tempting opportunity to enrich himself, and stole one of her golden slippers. When charged with the theft, he alleged that he had not stolen it, but that while he was praying before the image of the Virgin, she reached out her foot and offered him the slipper as a gift. Their faith in the miraculous led his judges to acquit him, but, strange to say, they obliged him to restore the slipper. But consistency is a jewel that has never been very carefully guarded by the Roman Catholic Church.

## AMONG THE CHURCHES.

First Methodist Episcopal Church, Lynn.

BY REV. FREDERICK BURRILL GRAVES.

"To the Methodists, pioneers Lynn was a paradise," wrote Parsons Cooke, pastor of the First (Congregational) Church, thirty odd years ago, as he looked askance at the growing influence and popularity of Methodism in the city of shies. His face, as he wrote this, must have resembled that of the clerical-looking player in Rogers' famous group, "Checkers up at the Farm," whose surprise is great as he contemplates his king is penned by the king of his young and smiling opponent. And so Lynn is distinguished for something besides her shoes. She will rank, as in the olden days of pioneers and saddle-bags, the first city in Massachusetts for aggressive and well-disciplined churches of our denomination. Indeed, in numbers the Methodist Church of Lynn is larger than all of the other evangelical churches put together, and for influence it is second to none, at least. For some reason the city and this peculiar type of Christianity have seemed, since Methodism was imported over a hundred years ago, to have an affinity for each other. Bishop Asbury called Lynn the "central point" from which the "light of Methodism and truth radiate through the State." If the good Bishop meant by this that Methodism and truth were one and the same thing, I should dissent; for I recognize that in every church there is one truth which will, in the providence of God, be wedged into one compact whole, when the good time comes. Politics may differ, but each church will have identically the same truth to preach and believe. Truth is one, and to-day we are beautifully near its green gardens and refreshing streams. God has given the day!

Methodism, as well known, when introduced into this country, was first established in New York. Thence it worked its way South, and from the South again it came into New England. Before the Revolution Methodism was here, but during that period of distress and war, when the destiny of America was imperiled, it was seriously crippled. Nevertheless, it grew, and spread through all the States on the Atlantic seaboard, excepting New England, where the cold Puritanism which drove out Roger Williams and hung witches, had complete sway. But how did it get into New England? Through Jesus Lee. How did it get to Lynn? First, through Benjamin Johnson, and secondly through Jesus Lee. Lee wished to plough up New England and sow the seeds of his Arminianism. Bishop Asbury gave him the appointment to the Stamford circuit in Connecticut. He thrust in the point of his plough first at Norwalk in that State. His first society was organized in Stratford. At the Conference of 1790 Lee was appointed to Boston. Only think of it! Surely he will be more than one pair of steers. He found the soil here so rock, and hard that he became discouraged. Boston Common was chaly. Isn't it to-day? It was at this juncture that Mr. Lee received from Benjamin

\* The writer is especially indebted to Rev. J. D. Pickles and Edwin H. Johnson, esq.

Johnson a letter inviting him to come to Lynn. Mr. Johnson was accustomed to visit the South with garments of shoes to sell, and while on these trips he heard Methodist preaching, and thinking it more scriptural than that to which he had been accustomed to listen, he hoped some time that it might be introduced into his native city. Well, in response to his invitation, Lee, following his Master's injunction, shook off the dust of Boston from his feet, and mounting his horse, rode to the city of shoes. He was sure of a sympathetic welcome, because Mr. Johnson was the wealthiest man for those days in the city, and estimated worth \$60,000; and then, as now, wealth was power. Besides this, Mr. Johnson was an influential member of the Orthodox Church, and that meant prestige. He wished the truth, and that was another help.

I may say that Mr. Edwin H. Johnson, esq., who is one of the leading members at present in the church, is a descendant of Benjamin Johnson, and is the representative of the fourth generation in this old and influential church.

But there was no church building, of course. Mr. Johnson, therefore, opened his own house, which stood on the corner of Market and Essex Streets, now occupied by the Exchange Building. The house of Mr. Johnson became too small, because of the crowds that came, and so the services were soon adjourned to the barn. Says Rev. Charles Adams: "The ground floor of this chapel was the homely plank of the barn thoroughfare. The pews were the rough, uncushioned boards extending across that thoroughfare. The galleries were the lots of scaffolds where hay was wont to lodge, but which had now disappeared to make way for the crowds that had climbed up thither to listen to the words of salvation." And here Methodism was born—almost in a manner like its Master. No attempt was made to build a church until about six months afterwards. What? Yes. And it was pushed with energy. Two weeks before the church was dedicated, the trees were standing in the forest, out of whose timber it was built. The building was small, with doors on two sides. There were galleries on two sides and one end; one side was for the girls, the other for the boys, and the end for the singers. It was unwarmed save by religious fervor. Three years after this church was built, the church was organized under a bill granted by the Legislature, which bill was approved by Samuel Adams, then Lieut.-Governor of Massachusetts. Just think that to one hundred and thirty-six people the charter was granted, and you can see how quickly Methodism gained a foothold. The original members of the church were Enoch Mudge and wife, Benjamin Johnson and wife, and Rath Johnson, Mary Lewis, Hannah Leigh, and Deborah Mansfield.

The church, of course, was organized under the parish law, which contained in force until 1871, when the church went under the Discipline. Those who joined the Methodist Church, or even the Methodist corporation, were exempted from paying tithes to the parish; and inasmuch as the tithe to the Methodist was less than to the parish, many were voted into the Methodist corporation or joined the Methodist Church, who otherwise, probably, would not have done it. Almost every meeting of the corporation many were thus voted in.

At a meeting of the church in April, 1791, it was voted that "the society had no need at the present of either assessors or collectors." This was confidence. Very much doubt if any church in Massachusetts has so complete and interesting a record as this, running it as from 1791 to 1879, and I am sure that there is no older one. If there is, it must be at Weston, for there the first church was built. In order that some future historian of our New England church may have material, I would suggest that all the churches make a pilgrimage to Lynn and look at the records and then pattern after them. This record may be the oldest in New England; if not, Connecticut has it. Can't I hear?

The first church was occupied until 1813, when it was determined to build a new one. Where shall they get the lumber? In the forest? Not this time. The year of 1812 was on, and American privateers were scouring the sea. Two of these privateers captured some British lumber, and this was bought and the church built. The old first church was then sold to the Baptists, who used it until 1835; then it was sold to the town, who used it for a school-house; and then it was sold to the Catholics, who occupied it until 1857, when it was burned. And so the new church continued to advance both in numbers and influence. Jesus Lee did not confine his attention exclusively to this church, for he preached at the house of Mr. Lyte, at Woodend, whence sprang the present St. Paul's. So followed the other Lyan churches in their turn.

I remember the second church building, although it had undergone many improvements since its erection in 1813. At first there was no vestry underneath. But let me describe it as I saw it. It was a bulky structure, painted white, with a steeple in the front centre, and was surrounded by an iron fence. Its spacious doorway gave a pleasant invitation to the passing stranger, and on Sunday evenings the earnest singing, easily heard from the street, attracted the passer-by. Entering the church, you found a large vestry, with an infant class-room and a library room. Going above, you entered an old-fashioned modern church covered with marbled paper. The pews were shut in by doors. There were galleries on two sides and one end. At the other end was the pulpit. On the front of the end gallery was a large clock which ticked the moments of the sermon and warned the minister to stop. Many times as a boy have I sat in the pew, when my feet could scarcely touch the floor, and listened interested to the sermon, or fallen asleep out of sheer weariness. A preacher to reach a boy must be interesting; and if he reaches the boy, he will invariably reach the man; for most men object to being foisted on a lance, but will be coaxed with an apple. Interesting is the first requisite of preaching, and helpfulness the second, and Christ the power of it. I can see now the occupied pews of some of the members of the church in those days—Roland G. Usher, Philip Tapley, John Babler, T. P. Richardson, Harrison Newhall, Joseph Breed, John Swett, C. E. Kimball, J. L. Libbey, Parker Newhall, Edwin H. Johnson, S. J. Berry, B. F. Alley, Amos Beckford, Samuel Guilford, Joseph Vella, Egbert Burrows, T. N. Breed, Alfred Cross, C. H. Dolow, Samuel Gale, and Isaac Newhall.

There is one matter that I would like to call attention to, in reference to this second church. It was, as I know, a favorite resort for the unchurched young, and yet, I fear, that to some it was attractive for other reasons than mere religion. So widely had the church been let for various purposes, that it became known as "The Old Bowery." Entertainments were held there that were at least questionable, and this, to some extent, impaired the influence that the prayer-meetings, always powerful, would otherwise have had. The vestry in those days was crowded with the young people. And so I think, whenever it is possible, a church should never let for such entertainments as are questionable in their after-taste.

There is a question there of having some entertainments that are open to objection on the part of some, or no entertainments at all. The best course there and in such similar places, is to have the entertainment. I would suggest that the Episcopalian who is

so fond of his church, should have a

BY REV. T. CORWIN WATKINS.

## THE GATHERING OF THE VETERANS.

BY REV. T. CORWIN WATKINS.

HAVING preached three times each Sabbath, and having conducted from three to five funeral services each week, in every part of the city and its suburbs, during July and August, I was prepared to appreciate an invitation from one of my large-hearted parishioners to be his guest on a three weeks' trip through some of the Western and Southern States, including a sail down the James and up the Potomac, and a horseback ride over five of the great battle-fields of the war of the rebellion.

There could be no better preparation for a review of the scenes of the great conflict than a visit to the National Encampment of the Grand Army of the Republic held at Columbus, Ohio, which was our first point of interest. As we stepped to the platform for a few moments at Delaware, we discovered that the train was unusually long, and that it was made up of cars marked "Missouri, Kansas & Texas," "Missouri Pacific," "Illinois Central," "Chicago, Burlington & Quincy," etc., there being eight different roads represented in that train. Upon inquiry we found that the Ohio railroads had borrowed cars from all over the country in order to carry those who wanted to visit Columbus. When within two miles of the head of the street, on his return, he saw, at the head of the street, a company of horsemen, one of whom proved to be his father. He says he thinks his father was not more surprised than pleased when he related his adventures.

The day dawned rainy and lowering, but delegations came from Utica, Whitinsville, Spencer, North Grafton, Westboro, Upton, different Methodist churches in Worcester, and other places. Dr. Chadbourne, presiding elder, was elected temporary chairman until the arrival of President Blake. Rev. Bro. Hanaford, of Spencer, conducted devotional services.

President Blake took the chair at 10.30. The first paper was by Rev. J. P. Kennedy, of Utica; topic, "The Supreme Object of the Sunday-school." Rev. P. R. Stratton, of Oxford, then spoke on "Spiritual Needs in Sunday School Work." The next paper was by Rev. A. W. Turrell, of Westboro. Rev. Bro. Hanaford, of Spencer, conducted devotional services.

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The pastor at Millbury called attention to the death of their alto singer in the choir, Miss Agnes Shepard, who died unexpectedly Monday morning, and whose funeral would occur Wednesday. Her manuscript was draped in black.

The convention then repaired to the vestry, where a substantial collation had been prepared by the ladies.

Rev. John Galbraith, of Worcester, conducted devotional services in the afternoon. The first paper was by W. F. Sanford, M. D., of Webster: "The Relation of the Sunday-school to the Missionary Cause." Dr. Chadbourne followed in some ringing remarks, which stirred the audience on this topic. He advocated the discredited Sunday-school Missionary Societies, and concerts once a month or quarter. Mr. Packard read a paper: "How can the People Aid in Making the Sunday-school a Success?" Mr. Alfred Clifford, chorister of Grace Church, Worcester, read a paper on "Music in the Sunday-school," which proved a rare treat. Being written by a professional man in that department, and not so usually brought into Sunday-school conventions, it was especially acceptable. The convention unanimously requested the publication of the paper in Zion's Herald.

Mr. Ira G. Blakely gave a paper on "The Successful Superintendent." At the close of this essay, Mrs. Roast illustrated her methods of teaching; topic, "God's First House." She explained and built a model of the Tabernacle, and illustrated it from Dr. Strong's fine charts. It was a most interesting and profitable part of the convention.

Rev. John Galbraith answered the questions presented in an able and interesting manner.

A vote of thanks was given to the pastor, church and Sunday-school for their interest and entertainment. The organist for the day was Miss Agnes Young. Messrs. Blake, Hanaford and Clifford sang a fine selection at the afternoon service.

The afternoon session closed with singing, "God be with you till we meet again," and the benediction was pronounced by Rev. J. L. Ewell, of the Congregational Church.

The evening session was a profitable one. Rev. Alonzo Sanderson, of Worcester, conducted the devotional services. Rev. Dr. Chadbourne gave a live address on "Our Boys and Girls: What Shall We Make of Them, and How?" He had the undivided attention of a large audience for an hour. The address, in the judgment of many, could not have been better.

Thus closed another most profitable convention, full of inspiration to Sunday-school workers. The audience, considering the unpropitious weather, was excellent. The church was well filled in the evening. The papers and addresses were of a high order, terse, well put, and clear.

W. C. TOWNSEND, Sec.

Northport Camp-meeting.

The annual camp-meeting of the Northport Camp-meeting Association was held on the society grounds, Aug. 20-24. The meeting was under the direction of Rev. W. T. Jewell, of Ortington Centre. This is the third year that he has presided over the meetings on these grounds, and, as in the two preceding years, he has been deservedly popular as a leader. The music was under the direction of Rev. A. Lewis, of Brewster, and certainly the choir never manifested a greater desire to contribute to the success of the work than this year. A male quartette from Boston, with a Mrs. Ellis from Washington, rendered most efficient aid.

The first sermon was preached Monday evening by Rev. J. D. Payson, of Camden, and his theme, "Fall Salvation," was a fitting key note to all the services.

The other preachers who presented the claims of the Gospel at the stand with their texts are as follows:

Rev. J. L. Hill, Danvers; 12: 3; W. H. Crawford, Isa. 33: 7; N. La Mar, John 1: 5; H. W. Wharf, Heb.

called attention to the death of choir, Miss Agnes Sheppard, Monday morning, and whose Wednesday. Her music-rack repaired to the vestry, where had been prepared by the

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Letters on business should be addressed to A. S. WEED, Publisher, 36 Bromfield Street, Boston.

### Our Book Table.

**THE EXPOSITOR'S BIBLE — THE EPISTLE TO THE HEBREWS.** By Thomas Charles Edwards, D. D. Price, \$1.50. New York: A. C. Armstrong & Son, 714 Broadway.

The writer has wisely veiled his learning in the preparation of this volume upon one of the most difficult of New Testament books, and wastes no space in discussing the authorship of the Epistle, though he does not believe it to be Pauline. His aim is to meet the wants of the Christian layman as well as clergyman and bring him to the real meaning of the text and its connectional ideas. The analysis and divisions of the Epistle show that the writer is a profound student of the Word; and the lectures are expository in the truest sense—lucid and yet condensed interpretations of textual truth.

QUEER PEOPLE, with Paws and Claws, and their Knew Kapers. Illustrated by Palmer Cox. Hubbard Brothers: Philadelphia, R. S. 19; O. H. Fernald, 38; C. Wentworth, John 38, 39; B. C. Wentworth, John

stormy, no services were held at long brother preached in the Rev. D. H. Sawyer, C. A. Mains, Burroughs, W. F. Chase, W. Baldwin, W. H. Powlesland. Very interesting sermon in was with us, and the promptness brought good results.

Worship services the following officers: H. B. Dunbar, Bangor; secretary; treasurer; Hiram Rogers, R. S. 19; O. H. Fernald, 38; C. Wentworth, John

meeting love feast was held Friday was led by Rev. A. Church, the minister present. At this precious meeting during the week, and took some part in the services. The very large, the rain on Wednesday evening.

In session of this camp-meeting and only eternity will tell of the backsiders reclaimed, and became

At the close of the meeting Mr. opened an interesting series of cran-

A. A. Lewis, Sec.

### Tent Campaign.

the first series of French evangelistic canvas ever held in New England, the United States. The cold, however, has been very unfavorable. However,

in the merciful French character, the enterprise. There was not a single from first to last. The attendants were nearly one hundred, more than Roman Catholics. The interest meeting, but on account of the weather, we were obliged to close just as we were being harvested. It is a missionary to continue the tillage through the cordial co-operative Missionary Society, a Bible women's

During these two weeks, to not attend Roman Catholics. At first we, and presented gospel truth in English. After a few days they began to say near most of these things in our own language, and are themes upon which, in the main, we tell us wherein we differ; in our controversy.

Our prompt reply to the critics, controversy you immediately we announced themes: "What were the Keys given to Was Peter made Pope, and was he also: "Is the Roman Church Catholic?" This was an evident church—a veritable Gettysburg. The increase, and the tension of interest—tears were in many eyes; light for the first time, upon wan faces; at the close to shake our hands and what we had said.

we brought us face to face with the facts:—

Canadians are losing faith in Roman to know the truth concerning it.

transit. Day is dawning upon the long closed are opening at the soft sunlight. We thank God and take

meets these waking minds just now gospel message, blank infidelity will, and drag them down. Oh, for a salvation to sweep over this land! Let break out, and let the whole line move

tent campaign, for which good Benoit has inaugurated, is as important movement in the history of the New Hampshire Conference ready for October, 1889, and the Hudson and the banks of the Hudson, first contributor to this grand enter-

Louis N. BRAUDY.

poem of some length, covering largely the same topics. We need not advise our readers that this stout volume is written from the basis and in the faith and tenets of the Advent Church. The work shows, however, critical and scholarly research, and on historical and geographical lines seems to be unusually careful in statements of fact. Of course the play of the prophetic in Scripture has large place in the book, but the interpretation appears to be candid, serious and entirely free from censoriousness and dogmatism. It is the best book on this line that we have recently seen. We could not accept all the inferences and supposed fulfillment of specific prophecies; but for those who desire to see how prophecy and history may be critically linked, this volume will be remarkably suggestive.

**THE NONSUCH PROFESSOR IN HIS MERIDIAN SPLENDOR; OR, THE SINGULAR ACTIONS OF A GODLY CHRISTIAN.** By Rev. William Soeker, minister of All-Hallows-on-the-Wall, London. With an Introduction by Rev. T. L. Cuyler, D. D. Price, \$1.25. Robert Carter & Bros.: 530 Broadway, New York.

POETRY, COMEDY, AND DUTY. By C. C. Everett, D. D. Boston: Huntington, Mifflin & Co. Paper, 10 cents; cloth, \$1.

EDIBLE STUDIES FOR 1889. By Geo. F. Pentecost, D. D. New York: A. S. Barnes & Co. Price, paper, 10 cents; cloth, \$1.

MAGAZINES.

Sept.—**Homiletic Magazine**, (60 pts., \$6.00) L. Emerson. For St. Job's Classes. Full set of melodic songs and easy songs, with explanations, and excellent collection of sacred and secular music

**Song Manual, Book I.** (20cts.) For Primary Classes.

**Song Manual, Book II.** (40cts.) For Middle Classes.

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**ALMOST ONE HUNDRED YEARS.**

BY REV. J. W. HAMILTON, D. D.

EIGHTY-four years a Methodist! I have known a singular other person who has been so long a communicant in the Christian Church. Bishop Foster used to say to me: "Among my ancestors was an aged Christian woman, who was for eighty-four years a member in the Presbyterian Church."

I am writing of Elizabeth Emerson (Webster) Vance. At East Boston, Aug. 12, 1888, "in age and feebleness extreme," this venerable mother in God closed her eyes on the earth, and from the home of her daughter passed into the heavens. The course of her long life had reached 99 years, 5 months, and 26 days; if by reason of strength it had reached to the 17th day of February, 1889, she would have accomplished the five-score and hundred years. Born before Washington was President, she was two years old and more when Wesley died. Her parents were Nathaniel and Mehitable Webster, who lived and died in Cabot, Vt.

Elizabeth Webster united with "the people called Methodists" when she was about sixteen years old. Her mother was one among the first Methodists in the Green Mountain State, and probably was a member in one of the very first societies in the first circuit. Mrs. Vance was a number of years older than Methodism in Vermont. Jesse Lee says, that New Hampshire "was the last State in the Union where we formed societies," but it was not more than a year or two before the first preachers began to hold meetings in New Hampshire that they organized their united societies in the adjoining State. Mr. Lee, who was presiding elder of the district including all the New England States, when Nicholas Nathan, whose name appears in the Minutes as that of the first traveling preacher on the first circuit, was appointed to Vermont, gives the following account of the pioneer movement: "The first circuit that we formed in the State of Vermont was called Viroshire. This circuit was taken on the Minutes in 1796. We had been preaching in that town, and in many of the neighboring towns, some time before that, but had no societies formed. We had some societies in the State, which belonged to circuits in other States. But Viroshire was the first circuit that was formed within the State; and it reached from the towns near Connecticut River to Montpelier, to the north of Okemo River, which runs into Lake Champlain. Many of the places where we preached in that circuit were quite new settlements; the houses were very small and but scattering through the country. The preachers had to encounter many difficulties and to endure many hardships. But one thing made up for all the difficulties was this—the people were fond of attending meeting by day or night, and were very kind to the preachers."

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## Zion's Herald.

WEDNESDAY, OCT. 10, 1888.

## RISE OF THE PEOPLE.

The greatest find of the past hundred years is the discovery of the people. Prior to that date, were kings, nobles, titled and favored classes. The people were under the hatches. Their cry was occasionally heard; but, until the American Revolution, the people had no standing place. Not until fifty years later did the American doctrine appear in England. In his fresh and suggestive volume, "Fifty Years Ago," just from the press of the Harpers, Walter Besant gives a glowing and instructive picture of the life, manners and society of England at the accession of Victoria. Slavery is there; Botany Bay is there; the public debt is there; great lords and ladies are there; railroads are in the tentative stage and steamships have just been launched, with Dr. Lardner's mathematical demonstration of their incapacity to carry coal enough to cross the Atlantic. Conspicuous, by their absence, are the telegraph, the telephone, and the people. England was yet in the eighteenth century. As Besant says: "The people had no power, no knowledge, no voice; they were the slaves of their employers; they were brutal and ill-conditioned, ready to rebel against their rulers, but not knowing how; chafing under laws they did not make and restraints which kept them from acting together, or from meeting to say if things must always continue so."

The accession of Victoria marks the transition from bondage to liberty, from the rule of lords to the rule of the people. The age of reform had fully set in, with the amelioration of the penal laws, the abolition of slavery, the enlargement of the franchise, and the opening of new fields for the talents of woman. The contrast between 1837 and 1887 is striking; the most marked feature in the change is the full recognition and elevation of the people.

## THAT DEAD LINE.

The article in our last issue upon this topic was able, timely, and especially suggestive. The dead line in the ministry, about which much has been written and spoken, is really a variable boundary, reached by some at fifty, by others at eighty, and by still others at twenty. Its location depends on both the individual and his conditions.

That the minister will ultimately reach the dreaded confine, is certain; that he can do much to hasten or delay the approach, is equally certain. Here will-power, care and diligence have great significance. The tone and vigor of the physical system will help him; but beyond that he must maintain the vigor and activity of the intellect, the freshness and ardor of youth, the courage and hope of the conqueror. He must remain active and in rapport with the moving age. Churches care less for young men than for certain qualities usually found in young men. The qualities are not less acceptable when found in older men. Here is one man who at seventy preaches with greater ability, freshness and interest than at thirty; there is another whose fame has culminated at thirty-five. He has passed the dead line thus early because he never crossed the live line. The interest awakened by his early promises dies for want of encouragement by development in the candidate.

Some men never grow old. Gladstone is fresh, though verging on eighty; Simpson held great audiences to the last; Storrs, though no longer young, was never more effective. The secret with most such men lies largely within themselves. They resolve to remain young as long as possible, and use the means to make good their purpose. As students they are ever learning and growing; the mind is active in new and larger attempts in the fields of thought and action; they have the zest and animation of recent conquests. And what is vivid in the mind of the preacher will interest the hearer, who cares less for your old stores, however extensive and excellent, than for the fresh loaf warm from the oven.

But there are natural and providential limitations beyond which the bravest cannot go. Health may fail; the flow of physical animation be checked; the free handling of the physical and mental powers become impossible. With these comes the loss of intensity, hopefulness and courage. Difficulties loom in the distance, and the enemy confronts him in the gate. No impulse of the moment

may be able to break through the barrier. Here is where the cumulative force of habit and past training comes in to our aid; and even if unable to remove the difficulties, the term of usefulness may be greatly extended.

## THE REFORMATION IN SPANISH AMERICA.

To the religious public of the United States the Spanish peoples of the continent were long unknown. We know more of Europe, Asia and Africa than of South America. The change in this respect within a few years has been marked. The attention is now interestingly attracted to these opening fields of missionary effort, of which not a little has been written in the correspondence and mission reports.

But even to this hour, few of our readers, perhaps, are aware that in every part of Spanish America a political and moral transformation, similar to that of the Lutheran Reformation in Europe four centuries ago, is in progress.

In some of the States the movement has reached a crisis, insuring the ascendancy of liberal principles; in others the struggle between ecclesiastical authority and the modern spirit is in its beginning or early progress. Clericalism dies hard; but is destined, at no distant day, in Spanish America, to be thrust out of the civil domain. The spirit of the age is against it. The rising tide of liberty, through all that region, is destined to overwhelm it.

The Catholicism which settled Central and South America created a weak and worthless civilization, much of which decayed in the bud. It substituted priestly rule for that of the people; it was narrow, selfish and superstitious.

In putting the priest at the head, the people were left in ignorance, servility and helplessness. The picture of a South American State under the old régime is pitiful indeed. Ecuador, the nearest to the Middle Age pattern, will give some idea of the original state of things. It is a State after the Pope's own heart, remaining very much as the Spaniard left it—a striking example of the bigotry, folly and unthrift of Rome. One-fourth of the property in Ecuador belongs to the bishop. For every one priest there are two laymen, ten per cent are priests, monks and nuns; and two hundred and seventy-two days of the three hundred and sixty-five of the year are observed as fast and feast days. Priests control the government in all its branches, dictate the laws, and see to their enforcement. Not five per cent of the people can read and write, and three-fourths of the children are born illegitimate. In hardly any place in the local church is property so insecure. Beggar and bandits abound. A railroad or stagecoach does not exist; hardly a road or benevolent institution. The ecclesiastical order has gobbled the State. It elects the president and legislature. In a word, the Pope rules in Ecuador, as he does not in Rome, and manages there, as everywhere, to keep the people in ignorance and poverty.

But the day breaks in Spanish America. You have heard of the shrill cock-crow in Mexico, which is not alone in its liberal tendencies; the Central American States, Venezuela, Chile, the Argentine Republic, Uruguay, and even Brazil, are moving in the same direction, as a few facts will make clear to the reader.

Venezuela is a republic; the president is really a dictator. Guzman Blanco, an able and progressive man, used his power to crush the ecclesiastical intolerance of the republic. He expelled the religious orders, confiscated their property, established free public schools, opened the cemeteries for the burial of Protestants, established civil marriage, and, to cap the climax, secured in 1876 the passage of a law declaring "the church of Venezuela independent of the Roman episcopate," and allowing the parishes to elect their priests, and Congress to designate the archbishop.

Maximo Santos is the Blanco of Uruguay, bold, dashing and fearless of priest and Pope as was Henry VIII. Secular schools, compulsory education, civil marriage, expulsion of the orders, and the opening of the cemeteries, is the programme laid down for the priests. These thick thunderbolts dashed the clergy. On voicing his protest, the papal nuncio was given forty-eight hours to leave the country. The man who is so merciless in his dealing with the Romish authorities, extends a warm welcome and ample protection to the Methodist missions, recently planted and now rapidly extending on the east bank of the Plata.

The Argentine Republic is the United States of South America. In progress, resources and future prospects, it excels all the other States of the south, and is not likely to become very rich and populous. In no other part of the continent has the free spirit so far advanced. The educational system equals our own, and universal toleration prevails. The Methodist, the leading Protestant organization, is welcomed. In 1884 the anniversary of the founding of our mission in the republic was celebrated. Invitations were extended to leading officials, but no one expected they would accept. To the surprise of all, President Roca and all the prominent officials were in attendance. The president spoke in the most cordial terms of the mission and its corps of workers, who had contributed very much to the progress of the republic, and urged them to enlarge their fields and increase their zeal." The Catholic press felt the rebuke and grumbled, but the free press applauded. The free schools are a Thorn in the sides of the Papists. In one of them, the papal nuncio, after the Boston style, interfered. The American teacher gave him to understand that she ran that institution. The matter went up to the president, who sent the nuncio out of the republic and retained the school-marm."

Mr. Spurgeon will go to Mentone for his annual rest and recuperation the present

month. With the exception of a very brief rest at Brighton, and an absence caused through illness, Mr. Spurgeon has worked on uninterruptedly since the beginning of the year. This long spell has been unusually trying to him, for never before has he had to contend against such long-continued physical weakness. He is, however, reported as somewhat better just now, and is preaching with his wonted vigor to crowded congregations.

The following interesting fact concerning our much-revered and beloved Bishop is taken from the *Western Christian Advocate*:

"Bishop Foster was in Cincinnati last week, to meet his only living brother and four sisters. One of the sisters, Mrs. Martin, resides in Covington, Ky., and the meeting was held in her house, and as was the custom, dinner was eaten. The reunion was held on Saturday evening. There were present five children of Israel Foster, ten grandchildren out of twenty-four, and five great grandchildren. There were also eight persons who are more remote relatives of the family. The meeting was a most delightful gathering. The family group spent Sabbath evening at Mrs. Martin's. The exercises consisted of reminiscences and prayer. The Bishop preached on Sunday morning at Union Church, Covington. His health is good, better, for two or three years, and he is doing his work with great vigor."

Rev. W. S. Harrington, D. D., assumes the editorship of the *Pacific Christian Advocate*, published at Portland, Oregon. His first word is modest, frank and hopeful. A general welcome to the editorial tripod!

Bishop Mallalieu has been visiting Delph, the native place of his father. He preached on Sunday evening, Sept. 2, in the old chapel where his father worshipped in his youth, and had the rapt attention of the large congregation.

"The sermon," says the *Methodist Recorder*, "was marked by great breadth of thought and was truly a great deliverance."

Rev. M. S. Kaufman, of New Bedford, Mass., preached an able and eloquent sermon on 'Elevating vs. Pernicious Literature,' calling attention to the *HERALD*, and secured a large list of new subscribers. Thus it may be done on every charge.

Rev. Sullivan Holman, in his courageous and scrupulous work at Centralville, is persistently gaining ground. The corner stone of the church structure is soon to be laid. There is the nucleus of a strong church in this location.

The following letter breathes such a gracious and helpful spirit, that we yield to the impulse to let our interested readers share with us:

My Dear Brother.—*HERALD* just received. As I consider the importance of that paper, also the letter of Bro. Greene, a most excellent and timely appeal for People's Church, it has occurred to me that this issue is a good one for specimen copies. If you can spare me number 1, will gladly distribute some of his reasons for voting the Republican ticket. The *HERALD* has gathered a fine list of contributors, and gives evidence of editorial vigor and enterprise."

The recent dereliction in accounts by a lady clerk in the employ of the government at Washington, is said to be the first that has occurred since the Hon. Salmon P. Chase first introduced women into the departments.

We are confident that our reader will gladly welcome the article upon Lynn Congregational Church, by Rev. Frederick Barrill Graves. This old historic church, virile and aggressive still in its present life and work, has grateful children throughout our Methodist who will be pleased to read this interesting chapter of history.

The American Board of Commissioners for Foreign Missions is in session, at this writing, at Cleveland, O. The supporters of this historic and memorable body will find cause for congratulation in the reports which were made to this seventy-ninth annual meeting.

The receipts during the year from donations have aggregated \$394,568, the largest sum—reducing the donations of 1864-69 to a gold basis—ever received from this source during any one year in the history of the Board. The receipts from legacies were also phenomenally large, amounting to \$146,352, and with receipts from other sources, make the total amounting to the treasury \$552,179, an increase over the previous year of \$75,735, and over the average for the four preceding years of \$43,295. These facts show that the predictions made a year ago that the Board by its action had forfeited the confidence of the churches and had entered on a period of decadence, were ill-founded.

C. E. DAVIS.

Bishop Goodsell recently spoke these pertinent and discreet words at the Northwest Iowa Conference:—

"I wish to say that the Methodist Episcopal Church, as a church, knows nothing about party, nor does it act in any way to appear for or against men for their political affiliations or for any other reason. It is a good one for specimen copies. If you can spare me number 1, will gladly distribute some of his reasons for voting the Republican ticket. The *HERALD* has gathered a fine list of contributors, and gives evidence of editorial vigor and enterprise."

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The excitement in Boston on the school question, which has led 25,000 or more women to resign, must convince even our Catholic fellow-citizens that the American people have no intention of surrendering their favorite institution, or of allowing it to be tampered with by an un-American priesthood. In meddling with this educational question, they have touched the quick of our patriotism, and find it very vital. America will not allow the coming generations to grow up in ignorance of the principles involved in our institutions, or of those mental and moral truths so indispensable to make good citizens and to defend the plans of bosses and hierarchies to obtain control of the country.

Will our readers especially give earnest heed to the emphatic words of our faithful but anxious missionary secretaries, on the sixth page of this issue, entitled, "Close Quarters?" There is imminent danger that the church, from over-confidence, which is leading to indifference, will allow a large, oppressive and discouraging debt to be fastened upon the Missionary Society. Let churches and people awake to the exigency!

The funeral of James P. Magee was held from the Centre Methodist Church in Malden, Wednesday, Oct. 23-25. It was and was largely attended by his business associates, friends and clergy from different parts of New England, and by a very large circle of friends in his own church and city. Rev. C. W. Odell, in the absence of the pastor, Rev. W. P. Odell, in Europe, had charge of the services.

St. John's, South Boston.—Rev. Louis Albert Banks has announced a series of four sermons for the four Sunday evenings of October, on "Four Great Revivals of the Bible." The following are the topics: Oct. 7, "Jahaziel, the Chaplain of Jehovah"; Oct. 14, "Nehemiah, the Wall-builder"; Oct. 21, "Ezekiel in the Valley of Dry Bones"; Oct. 28, "Peter at Pentecost."

Hyde Park.—Rev. F. Furber presented Church Aid to this society, Sunday, Sept. 30, and raised \$14 for the church at Franklin.

Westboro.—On Sept. 30 there was the largest attendance up on the Sunday-school in the history of the church.

A distinguished English divine has recently declared that the volume of sermons entitled "The Simplicity that is in Christ," is superior to any other book of sermons ever read. The author is Dr. Leonard W. Bacon and the book is published by Funk & Wagnalls. We purchased the volume when issued in 1886, and in our library we placed it between Robertson and Brooks. Dr. Bacon excels as an exegesis.

In answer to a recent letter, asking to hear his religious belief, Harriet Beecher Stowe replied: "As to my religious belief, it is embodied in the Apostles' Creed given in the Episcopal Prayer Book. As to the practical use I make of it, I refer you to my writings—particularly 'Uncle Tom's Cabin' and my religious poems. I have all my life endeavored to mould my life in accordance with these beliefs."

Rev. F. J. Wagner, D. D., president of the Centenary Biblical Institute, having been two or three weeks in Baltimore to arrange for the proper opening of the institution and its branches, left on Thursday evening, Sept. 27, for his home in Minneapolis, Minn. Dr. Wagner will attend his Conference—the Minnesots—and then will move his family and goods to Baltimore.

The annual course of lectures to the students of the Ohio Wesleyan University by special lecturers, will be delivered this year by Ex President McCosh, of Princeton.

In a private letter, Rev. William Burt writes that his district now extends from Florida, Italy, to Geneva, Switzerland, which, connected with his new duties as treasurer, makes his labor wider and more useful. His residence will be changed from Milan to Florence, 24 Via Lorenzo Magnifico.

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month. With the exception of a very brief rest at Brighton, and an absence caused through illness, Mr. Spurgeon has worked on uninterruptedly since the beginning of the year. This long spell has been unusually trying to him, for never before has he had to contend against such long-continued physical weakness. He is, however, reported as somewhat better just now, and is preaching with his wonted vigor to crowded congregations.

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The Roman Catholic *Pilot* brands those people in Boston who have risen up against Catholic intermingling with the public schools as "bigots," and characterizes their protest as "a public outrage, which will recoil on their own heads." Who will return the blow?

Not certainly those innocents, associated with the *Pilot*; people who never think evil, who exhibit such "good sense" and rare delicacy of feeling and expression toward their Protestant neighbors. When the editor is able to mention Protestant interests without the use of offensive epithets, it will answer for him to pose as an exemplar of candor and appeal to the sense of fair play and justice on the part of the Protestant element in the population.

— "The Congregationalist states that the active number on its staff is probably greater than on that of any other religious journal in the land." We learn that the active number referred to is six—possibly seven. Now, the active number of writers weekly for publication in the several departments of the *Independent*—not including contributors or reporters—is probably three times as great as the whole number thus employed to furnish original matter weekly for the several departments of the *Congregationalist*. —

We cannot forbear the reflection, by contrast, that the *HERALD* with one-half the smaller number on its editorial staff, is able to make so reputable an exhibit in its columns.

It is rumored that Dr. Brynnion, the learned Metropolitan of Nicomedea, has made even a more important discovery than that of "The Teaching of the Twelve Apostles," which he found in the Church of the Holy Sepulchre some time ago.

— A Chinese Christian recently asked Archdeacon Moore how many clergymen there were in England. Being desired to guess, he said: "It's a

of Mrs. Jas. Matthews. The meeting was held at the church, Somerville. — J. P. has been the successful and popular pastor of the Sunday-school for three years. He has resigned his place, and is to be the secretary of the Young Association in Cambridge.

*Cambridge.* — Rev. E. E. Newton, has been engaged in work in Cambridge for three years. The meetings have been well attended, notwithstanding the inclement weather. During the three weeks which have been at the altar seeking the Lord, the services were held at fifteen new cases presented at Grace Church every afternoon, and each evening at 7:30 p.m.

Rev. S. L. Rodgers recently came address a. the solicitation U., taking for his theme, "To escape the edict of Pharaoh and sister, and companion death of all the male Hebrews." The meetings have been well attended, notwithstanding the inclement weather. During the three weeks which have been at the altar seeking the Lord, the services were held at fifteen new cases presented at Grace Church every afternoon, and each evening at 7:30 p.m.

The Christian Union Church on High Street, New Bedford, has passed into the hands of the Primitive Methodists. A church of that denomination was formed there on Tuesday evening, Sept. 18, whose pulpit is to be supplied by preachers of the district. The members of the Primitive Methodist Church in Fall River are much interested in this movement.

*Paul's.* — This church has a good arrangement for the work of the two general missions where separate organizations desirable, or are found difficult.

*Street.* — The extensive res-

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nation was formed there on Tuesday evening, Sept. 18, whose pulpit is to be supplied by preachers of the district. The members of the Primitive Methodist Church in Fall River are much interested in this movement.

In the will of the late Sarah A. Cook, who, a short time since, died so suddenly at Cottage City, two of the churches on this district are kindly remembered. The church in South Somerville gets \$250, and the church at Paul's gets \$600. Thus the work of this good woman is continued after she has gone to her rest.

Rev. Robert Clark, pastor of the Brayton Church, Fall River, has engaged in a plan for the re-organization of the classes in his church, which he hopes will result in a great increase of attendance upon his services.

It is thought the new church will be ready for re-opening in November. Much anxiety for the three children of the pastor late severe illness with diphtheria are now in a fair way to recover and find Friday.

*Mission* was established some time ago by Rev. Mr. Mitchell, a man at that time city missionary. For Cincinnati, the work was Rev. Wm. Thurston, who is erecting a chapel. The work has been under the care of Rev. H. J. , who is a local preacher in the church. It is expected that this will come fully and legally under control, and thus a new Meth-

odist will be organized in West Lynn, Saratoga St. — Vacation past, country dwellers return to their church settings, with large church-goes, the prospects are auspicious. The tide of spiritual interest is sure to sweep over the land in the coming months. The Rev. W. Hamilton, strikes the right illustrations — the higher spiritual life never fails to win.

— The last prayer-meeting at Paul's was held Sun. evening, Sept. 1, at the home of H. N. Hoy, on Fisk Street. Several persons were present: Mr. and Mrs. Nelson Sealy, Ellen East Cambridge; W. M. Jenkins Chelsea; Mrs. Nichols and Lynn; Mrs. Keith and Mrs. both of Salem, and Mr. Norrington. The meeting was led by a grandson of Bro. Hovey. It was emceed by all present.

*Providence District.* — There is an en-

vangelical interest in this church. Sabbath evenings since Conference have responded to the call to be baptised. As one of the results of specific work, there has been a marked increase in the number of converts in the Sunday school. The church has been selected upon to represent the cause of the poor. The pastor, Mr. C. L. Jordan, is taking a much-needed vacation in the Maine forest.

Rev. Henry Tuckley, pastor of Mathewson St. Church, Providence, has returned from a month's visit to friends in England. He is delivering a course of lectures on "Religious Callings from a Traveler's Note-book." The subjects are: "The Gospel of Ocean Travel;" "An Evening with Spongur;" "Four Celebrated English Preachers;" and "Moral and Religious Progress in England."

The autumn opens auspiciously with the Methodist churches. *Harris Avenue*, Rev. W. N. Morrison, D.D., pastor, is in the best spiritual condition it has been for many months. An Oxford League has been formed, which promises to be of great advantage to the young people. A shocking accident deprived this church of a promising young member. He was struck by the car in a terribly mangled limb.

*Attleboro.* — The Christian Scientists are disturbed by a recent sermon by Rev. Dr. Leonard, in which he showed that it is to evangelical Christians a very large audience gathered to him, and some hesitating ones were con-

vinced to attend.

— The second quarterly conference was held. The reports show a marked improvement in all departments of the church. The number of persons in the parsonage, which adds to its attractiveness and comfort.

— The new spacious and attractive *Ashbury Memorial* church edifice, Providence, is to be dedicated (D. V.), Wednesday, Oct. 17. The services will begin with a love-fest at 10 a.m., led by Rev. J. Liversey, the first pastor in 1868. Dedication services at 2 p.m. Preaching at 7:30 p.m. by Rev. Ensign McHenry, D. D., of St. Paul's Church, New York. Thursday, Oct. 18, the day's services will open with a prayer meeting at 10 a.m., led by Rev. W. J. Smith, under whose pastoral care the new church enterprise was begun. At 2 p.m., Rev. W. L. Phillips, pastor of Summerfield Church, Brooklyn, New York, will preach, and at 7 p.m., the closing sermon will be preached by Rev. D. A. Jordan, presiding elder of Providence district. Rev. G. W. Hunt, pastor of this church, has been confined to his bed for a week, but hopes to be out to participate in the dedicatory exercises, Oct. 17-18. The church edifice will have no superior in Providence for attractiveness and convenience.

*W. J. MANLIUS.*

*SOUTHERN CONFERENCE.*

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*S. J. MANLIUS.*

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## The Family.

BY THE WAYSIDE.

BY PROF. H. F. LEGGRT.

Dear wife, beneath the summer smile  
That lights our pilgrim way,  
We pause for wayside rest awhile,  
And bid the sweet hours stay.

Our weary feet have wandered long  
Beyond our hopes or fears,  
Through winter's snow and summer's song  
The half of fifty years!

Now let the vanished days return —  
The morning flush and glow,  
While o'er the hill-tops burn and burn  
The lights of long ago.

How wide the tending arms of love  
The waiting earth enfold;  
How tender, loyal, sweet and true  
The vows at noontide told!

Hon fair the thronging pictures run!  
What joy the vision fills —  
The star-glow and the set of sun  
Amid the northern hills;

The billate fringed with sombre woods,  
The mountain's slope beyond,  
The woodland where the twilight broods,  
The lily-haunted pond.

We bear again the insect throng  
Their noonday measures shrill;  
The pine-trees croon a low, sweet song  
When all the air is still.

No passing cloud the picture blurs;  
As far to-day it seems  
As when the sunrise through the firs  
Awoke from starry dreams.

The hours pass on; the vision cheers  
Our wayside rest to day,  
And all the bounties of the years  
Is dropped upon our way.

In plumed robes of singing clad,  
In love's divinest air,  
Two hearts that beat as one are glad,  
And all the world is fair.

Ward, Pa.

## REST.

There comes a time of rest to thee,  
Whose laden boughs drop heavily  
Toward earth, thou golden-framed tree!

A time when wind and tempest cease  
To stonish and stain thy fair increase,  
After fruition ceases peace.

Green, leafy, quiet, freed from care,  
No heavier weight thy little limbs bear  
Than clinging rain and sunny air.

But unto man's diviner sense  
The strenuous rest of penitence  
Remaineth only for defense.

His fruit drops slowly from his hands,  
But only with the drooping sads  
That fall on Time's slow gathering strands.

The power in this mortal field  
Shall reap no harvest's gracious yield,  
The warrior conquer — on his shield.

But after life and fruit and rest,  
Thus, tree! by dust shall be possessed;  
To him remains a day more brief;

A newer hope, a summer time  
Renewed forever in its prime,  
Where God, his harvest, sits sublime.

— Rose Terry Cooke.

## THOUGHTS FOR THE THOUGHTFUL.

A man who knows how to sorrow rightly, knows how to be glad with a holy joy; and when he is happiest, it is as though there were a something of God throbbing in his bosom. It is as souls that we are happiest; and so suffering makes for happiness, because it helps to make the soul. Oh, what good sorrow does us, often! To many a one, while he is happy, the outer world feels eternal; but as soon as he is sorrowful, all worldly existence is only a film, because God and his soul feel so close. — William Mountford.

\* \* \*

Every man who has lived long enough to know much about himself or the world in which he lives, realizes that he is in danger, not so much from the temptations which enter into him, so to speak, as from the temptations which he enters into. It is not the evil thought which fits into the heart and out again that injures the man; it is the thought for which he makes a place, which he nurses and reveres, so again, entering, so to speak, the very chambers of his fallen recesses. It seems at first sight very strange that one should deliberately and of set purpose enter into a temptation, and yet we are inclined to think that no man ever yet fell into grievous sin who did not first, with more or less deliberation, allow himself to be tempted to that sin. He who never coquettish with Satan never comes under his dominion. In view of these thoughts, we see the supreme importance of our Lord's command to "watch and pray that ye enter not into temptation." If we enter not into temptation, temptation will not enter into us. It is not always necessary even to resist the devil. If we avoid him and keep out of his way, there will be little danger of coming within his spell. — Golden Rule.

To-day sweet hours within my bosom linger,  
The sweet, pure, born of unfaltering trust;  
Though joys be lost in the duster, dust,  
I read the lesson written by God's finger,

Not upon stony tablets, as of old,

When on the mountain top, 'mid smoke and flame,

The word of God unto His children came;

In it my spirit finds the golden gold,

The daily wisdom for the daily round.

For trusting, waiting souls God loves to teach,

The needed lesson gives He unto each;

As to the Hebrews manna on the ground,

So to the spirit asking daily food,

He sends it daily, fresh and sweet and good.

— Selected.

\* \*

There is a legend in the church that a woman was gazing through the streets of Jerusalem with a pot of red-hot coals in one hand and with a cruse of water in the other hand; and that, when she was asked what she wanted to do, she replied: "With the water I am going to put out the abyss, and with the fire I am going to burn up heaven, in order that man may love God for Himself alone." This legend sets in clear light the truth that we wish to illustrate; for we must not be good simply because we want to go to heaven, or because we fear if we bad, that we shall be lost. Ah no! for we bad, that obscure our vision of righteousness, although for while we shall feel lonely without them. Yes, we must let everything go, if the demand should be made, provided we can leave the Master's bosom, catch His voice, press His hand, and feel very sure that He will always claim us as His own. — Rev. Cate D. Bradlee.

\* \*

Looking in four faces, we admire three things — features, color and expression. The features, these forms of brow and nose and chin, are bequests, coming often from far ancestors; our colors, too, are in the main be-

sets, depending on the quality of tissue and of blood the more immediate parents give us; but expression is very largely our own affair. And, even with good features and the clearest colors, expression is "the best part of the beauty, that which a picture cannot give — no, nor the first sight of life." The play of thought and will and feeling on the face — of noble thoughts, firm self-controls, and pure, unselfish, gentle feelings — we can ourselves secure, if so we will. Ten years of home, three years, or only one, will affect expression much. Some people say that "every face ought to be beautiful at forty;" and another, that "no old person has a right to be ugly, because he has had all his life in which to grow beautiful." That is to say, life's opportunities of nobleness, or even forty years of opportunity, if well used, are enough to make so much beauty within, that it cannot help coming through to the surface in graceful habits of the nerves and muscles. The transfiguration of a pleasant smile, kindly lightings of the eyes, restful lines of self-control about the lips, pure shinnings of the face as great thoughts kindle inwardly — these things no parent makes inevitably ours, and no fitful week of goodness gives them absolute assurance of the vision, but, however, but only habitual nobleness and gracefulness within; and this will give them all. Nor does the wise man think he knows another till he has watched the quick expressions that flat across the face unconsciously. The truth will out, and in these flashing motions sometimes we catch the rascal under a handsome mask, and sometimes catch the angel where we had not looked for one: —

"Her face was pinched and pale and thin,  
But splendor struck it from within."

— Rev. Wm. C. Gannett.

## PEN PICTURES IN THE LAND OF THE NILE.

BY REV. I. H. PACKARD.

A NARROW strip of yellow sand, no mountains or hills, no trees, no verdure to break the monotony of the view — such is the first glimpse we get of Egypt; and through this commonplace gateway we enter the land of the mighty Pharaohs.

As we approach the shores of this ancient world, a pilot in Oriental costume steps on deck, and we are guided through the emerald bay alongside the wharf to be welcomed by swarms of human figures decked out in fantastic garbs of orange, blue, black, crimson, green and white.

The ravages of war and of time have left little of the glorious past to Alexandria, and we soon turn towards Cairo. What a scene presents itself at the station! Crowds of women with veiled faces and bare feet are squatting on the stones, some with babies in their arms, whose little eyes are fairly rimmed with flies — that the superstitious mother never drives away. Men without shoes or socks, most of them, exposing great muscular limbs and brown bare breasts, throng the passage to the cars. We are indeed dropped back into the distant ages. The trend of progress that has swept onward the peoples of the West has not touched this far-away land.

But the eunuchs that follow the carriage form a striking contrast to these splendid, aged fellows. More ugly, ungainly and misshapen creatures it is hard to find. In every company you can detect them. Their faces are greasy; their lips hang down as if the muscle had gone out of them; their fan-shaped ears protrude at right angles from their heads; their arms move round as if they were out of their sockets, and their walk is loose-gaited, as though every joint in their ungainly bodies were unhinged.

We pass out of the city into a vast plain bounded only by the horizon, intersected everywhere by canals, covered with the richest verdure, and swarming with life as did with frogs and lice in the days of Pharaoh. Women with heavy earthen jars on their heads bear water from the canals. Dusky children in naked innocence frolic about them in dust and mud. Hunger-smitten dogs scratch in the earth for cast-away food. Long lines of camels tied together bear their burdens with stealthy strides across the plains. Donkeys with small bodies and large loads, urged on too often by hard blows, strive to keep pace with their more pretentious brothers, the ships of the desert. Arabs ride by on richly-caparisoned horses.

At every stopping-place women and children crowd about the train to sell oranges, eggs, Egyptian pastry, and bread made in the shape of huge doughnuts. Beggars of most repulsive features, entirely or partly blind, and half-grown children mostly naked, stretch out imploring hands and cry for backshish.

The homes of these people are those wretched villages, scattered along the road — mere hovels built with Nile mud, with one room and no windows, dirt-colored, and grouped together so that the outside forms a wall having only one entrance through it to the inner circle.

The inside of our car, which is American in style — not separated like the English into compartments — presents a spectacle scarcely less interesting than the outside. What a motley throng! Great swarthy negroes, Copts, Turks, Arabians, a mixture of many peoples. They fill the car with smoke and with the noisy jabber of a harsh, guttural language that grates on the ear. Amid the deafening uproar we try the effect of song — a solo, for there is no English tongue to be heard in Cairo, so that described above could be received as the low terms of £3. 3s. a quarter, would be of incalculable value. The poor of the upper and middle classes are just those whom it is most difficult to aid; they shrink from giving their confidence to the kindest-hearted, for it seems to them equivalent to "asking for money." From officers', doctors', and clergymen's widows, aye, and from the wives of professional men who are invalids, or whose incomes are so small that even to find the means of living — let alone education for their little ones — a puzzle, come numerous appeals to Miss Headdon to take their cases into her Training Home. For this Home is not intended to be a charitable institution; the parents pay (though the sum is a small one) for the food, lodging, and instruction of their children.

For twenty cents an hour we get both donkey and driver — for, alas! the donkey has his driver, and so have we. This driver never asks us if we will go fast or slow. He is always in for race, and carries a stick which he keeps playing around that donkey's heels at the most unexpected times, giving us most unexpected sensations, for the donkey has a way of swinging his hind-quarters as though they were hung on hinges, and he don't mind if he swings his rider at the same time. If we protest against the stick and insist on carrying that ourselves, we find our driver is armed with another means of inspiring terror in our poor beast. This is the frightful sound which is something like a prolonged "ah!" No animal that ever heard it can stand before that sound; and while we strive to keep our donkey at a respectable gait by speaking quieting words in language we can understand, our driver hurls at him that appalling sound, which, appealing to all the ex-citability in his nature, seldom fails to set him into the full speed of a horse in a race. In this manner we take our first ride in Cairo, going through streets so narrow as to scarce allow two mounted travelers to pass abreast, by vehicles that threaten to tear away our limbs, and under places that promise to dash out our brains.

But we are at the Boulaq Museum. Let us discount, for through this doorway we may find the most fascinating collection of antiquities in the world. We have stood in the Roman Colosseum, and been put back to the times of the martyrs; we have walked the Capitoline and Palatine hills, and felt ourselves contemporary with early Roman kings hundreds of years before Christ; but Rome is of yesterday compared with Egypt. Here we look into the very faces of a race not far removed from the Deluge. Here we find the oldest painting in the world; fine spun linen old enough to have served Joseph when prime minister of Pharaoh; seed-corn dating back to the days of the great famine in the land; a timbrel which might have been used by Miriam, the sister of Moses, and silver money like that which Joseph put into the sacks of his brethren. Jesus found refuge from Herod in Egypt.

Cairo is one of the most unique and interesting cities in the world. Its streets present a strange medley of races, customs and dress. There is a ceaseless charm in the endless variety of human types, in the strange bustle of sounds, and the picturesque display of costume. While we stop to study this mingled current of Eastern life, an Arab donkey boy thrusts himself upon us to vaunt the praises of his beast. Though clothed in a ragged cotton shirt, through the rents of which his brown skin shows conspicuously, he can address us in any one of five languages. He quickly detects our nationality, and in broken English says, "Take my donkey, sah. I'merry good donkey, his name Yankee Doodle, sah." For persistence and good nature it is hard to find one that can beat this child of nature. As a protection against the assault of a hundred more just like him, we hire his donkey, and let him wait while we continue our study of the throng before us.

That man in cheap blue garb like a woman's dress is a *felah*, the Egyptian laborer. He can live on four cents a day, find a home in a rude mud hut with one door and no window, or in the open air under the cloudy sky. Where night happens to find him he rolls himself up into a ball and camps down with head covered and feet exposed. At daybreak he unrolls himself and commences his toilet, which consists of a hunt carried on in his covering. During the operation the rays of the rising sun form his sole costume. What he leaves behind in his sleeping apartment, we shall not stop to examine. When he goes to church — which is to mosque — he washes in the dirty water of the fountain, first his feet, then his hands and face, and lastly rinses out his mouth. His religion insists on cleanliness! But he is noble in stature, agile in step, and strong enough to take your square piano on his back and carry it for miles.

Among the crowd passing we can notice but few. That man in magnificent costume is an Arab — a sheik — a chief among his people; that other, clothed in rage composed of a thousand shreds, is another Arab from Sinai — is inherited, perhaps, the land of Jethro, father-in-law of Moses.

Women heavily veiled, wrapped in white, looking like balloons on their soft-treading canes; others on foot, carrying their vegetables to market; men on gray donkeys, their legs reaching nearly to the ground; Egyptian merchants bearing their whole stock-in-trade on their heads; water-carriers with goat-skins on their backs sprinkling the streets — a vast multitude of all colors, trades and dress, pass by.

The crowd in the street parts before a splendid equipage, preceded by sois — fore-runners — and followed by eunuchs galloping on fine horses. Look at this turnout! Can anything be prettier or more graceful than these *sais*? With waistcoats richly embroidered with gold, white pants that go no lower than the knee, superb head-gear with tassel streaming in the wind, sleeves that seem like wings as they go, these outrunners, ward in hand, fly before the carriages, masking curves in the street, leaping, espering and crying out to clear the way for the coming equipage. "Look out! Run away! To the right! Make way! Make way!" Nothing seems to tire them, and after a drive of forty miles they return apparently fresher than the horses they have preceded.

But the eunuchs that follow the carriage form a striking contrast to these splendid, aged fellows. More ugly, ungainly and misshapen creatures it is hard to find. In every company you can detect them. Their faces are greasy; their lips hang down as if the muscle had gone out of them; their fan-shaped ears protrude at right angles from their heads; their arms move round as if they were out of their sockets, and their walk is loose-gaited, as though every joint in their ungainly bodies were unhinged.

But mounting our donkeys, we leap into pretty saddles, that would excite envy a French milliner for their tasteful decorations. Our proud quadruped, who vies with the horse in intelligence, ambles along at a gait that makes us prefer him for comfort to any saddle in the stables. One can almost write while he rides, and should he fall, the rider steadily stands on his feet and walks over him.

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For persistence and good nature it is hard to find one that can beat this child of nature. As a protection against the assault of a hundred more just like him, we hire his donkey, and let him wait while we continue our study of the throng before us.

of seeing his vast dominion limited to the narrow range of a coffin.

## ABOUT WOMEN.

Aunt Lizzie Aiken, the war nurse, has at last been awarded a pension of \$25 a month.

Miss Edna Lyall devoted the profits of her most popular novel to the purchase of a peal of bells for the village church at Eastburne, England.

Miss Alice Harrison is a practical florist and an active member of the firm of Storrs, Harrison & Co., Palermo, O., nursery, florists and seedsman.

The second woman to coast down the Mount Washington Railway was Miss H. Winslow of New York city, who, with Mr. Brice of Boston, went down in eleven minutes. This included four stops, one in the middle of which was at the junction of Jacob's Ladder, where they got off and rested a moment.

Miss Chanon, or "Maman Chanon," as she is affectionately known among her numberless protégés, has for the last thirty-five years conducted an orphanage in Paris for those children who are not admissible to the ordinary religious institutions. She has carried on her benevolent work in the face of considerable difficulties and discouragements, and with but little pecuniary assistance.

Miss Middy Morgan, the live stock reporter

## The Sunday School.

## FOURTH QUARTER. LESSON III

Sunday, October 21.  
Joshua 4: 10-24.

BY REV. W. O. HOLWAY, U. S. N.

## THE STONES OF MEMORIAL.

## I. The Lesson Introduced.

1. GOLDEN TEXT: "Then ye shall let your children know, saying, Israel came over this Jordan on dry land" (Josh. 4: 22).

2. DATE: B. C. 1451, in the early part of April.

3. PLACES: The Jordan, and Gilgal (supposed to have been about five miles west of the river banks).

4. HOME READINGS.

Monday. The stones of memorial, Josh. 4: 10-24.

Tuesday. The command, Josh. 4: 1-9.

Wednesday. Memorial at Mizpah, Gen. 31: 43-55.

Thursday. Rest at Gilgal, Josh. 22: 21-29.

Friday. Ebenezer stone, Sam. 7: 3-12.

Saturday. Remembrance of mercy, Psalm 140: 1-13.

Sunday. (Day of prayer) Luke 11: 1-13.

## II. The Lesson Story.

With a firmness which betrayed no wavering the priests, upholding the sacred ark, held their position in the Jordan bed until the last of the hurrying host had passed over. Nor did they yield to the fear even then that the restrained waters would suddenly resume their flow and submerge them. Not till the memorial stones had been carried up, and Joshua, in obedience to a Divine signal, had given the order to abandon their post, did they extract their feet from the muddy ooze and climb the western bank "in the presence of the people." Then the turbid tide came roaring down the channel, and rose quickly to the high point on the banks which it touched before the miracle. The people gazed with wonder; and among them were the children of Reuben and of Gad, and the half tribe of Manasseh—40,000 armed men—whose homes were beyond the swelling waters, but who had crossed with their brethren, in the fulfillment of previous promise, to help them in the conquest of the land. All the host now looked up to Joshua as they had to Moses, God having so evidently "magnified" him as the instrument of the miracle. The people made their first camp at Gilgal; there the memorial stones were set up, and the people were instructed to tell their children from generation to generation the mighty act and wonderful intervention which the stones commemorated.

## III. The Lesson Explained.

10. Priests . . . stood in the midst of Jordan.

Their position was probably that of the people crossing, so that they seemed with the ark to be a barrier to the waters. Until every thing was finished that the Lord commanded, etc.—Until the host had passed over, and the stones of memorial had been carried up the bank, and a second pile set up in mid river (see verse 9); though for this latter act no Divine direction is recorded, nor do we find any special directions given by Moses to Joshua relative to conducting the people across the Jordan. The behavior of the priests in standing firmly, in holding to no panic or weariness, is noteworthy and commendable. People hastened and passed over—showing either the alacrity of fear or that of obedience—perhaps by the momentum already

that line is not to be so easily

reached. It seemed to have even one of our Bishops report \$13,000 advance in three and a half months! What might we have expected!

Those who had toiled day and night with the opposite of an inspir-

ation, so far as we have ob-

served to the ministry and laity

the Million Line has ap-

peared in the church papers. The editors have con-

fessed. They were over com-

plicated.

There are three new secreta-

ries been greatly needed in the

conference. Wm. Butler, that

was born, through ill-health,

and mass meetings. Many

have projects of their own

and aid, and for which they

missionaries who might aid us

without exception have some

which they want money, and

aid. Nevertheless, the Gener-

al standard upon the Twelve

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## WHAT THE EDITORS ARE DISCUSSING.

(Continued from page 1.)  
ment and make the laws. A man may have great dissatisfaction to express respecting any party and all parties; and yet if he is to take any part in national life, he must accept some imperfect (to him) party, and get into warm sympathy with its (to him) best aims. If he waits for the New Jerusalem to come down and give him a perfect party to serve his country in and through, he will die "without a country." . . . The greatest of our dangers is that at some time of unseen peril the people may have become habituated to saying: "It does not matter who holds office;" "one party is just like another," etc., through the catalogue of sophistries. It is the people's business to give character to parties by acting through them. It is the duty of each good citizen. It is a duty he can no more forsake than he can his duties as a father. The country is the encircling order about other human orders of duty; and if that band break, all other duties may be done in vain. Let the political killer get out into the political air of these days, and give it a chance to get into his political lungs. He will be a man again when he has heard the drums beat, watched the processions, heard the bursts, and taken part in the campaign songs. A week of such duty will give him a country, and his country a citizen. This common emotion, this mingling of voices, is one of the large unities with vast meaning and sublime office. It is the true builder of nations. It is patriotic breaking its box of precious ointment and filling the land with its perfume, for back of all is received affection for the republic.

## Review of the Week.

Tuesday, October 2.

The President signs the Chinese Exclusion bill.  
Total of over 25,000 women assessed in this city.

Reduction of the public debt in September \$12,247,025.30.

The first Persian minister to the United States arrives in New York.

The British government proclaims a protectorate over the Cook Islands.

The fever increasing in Jacksonville; 99 new cases yesterday, and 10 deaths.

Lawyer Jonas H. Goodman, of New York, reported \$40,000 short in his account.

The Bay State Sugar Refinery of this city closed for the present by the "Trust."

Intense excitement in the Chicago wheat market. Hutchinson sells liberally and eases the market.

Several arrests made in the Whitechapel under mystery, and rewards amounting to £500 offered for the detection of the murderer.

Professor Grücken claims to have received permission from Emperor Frederick to publish the latter's diary three months after his death.

The uprising of the blacks on the Zanzibar coast continues and severe fighting is expected; over 300 negroes killed in a battle with a force of natives led by British officers on the Gold Coast.

M. Jansen appointed Governor of the Congo State in place of Gen. Strachan, resigned. In future the post will be held by three functionaries—one in the Congo State and one in Brussels, to attend to administrative duties, and a third on leave, ready to relieve either of the others.

In the Senate Mr. Hale makes a speech regarding General Benét's circular dismissing employees in various arsenals not in sympathy with the dominant party. Both branches of Congress receive the President's message on the Chinese Exclusion bill, and in each branch numerous bills introduced and referred. In the House the lack of a quorum prevents the transaction of important business.

Wednesday, October 3.

A predicted rise in the price of flour.  
The Atchison dividend cut down two-thirds.  
A severe and destructive gale on Lake Michigan.

The International American Congress opens in Berlin.

The American Board opens its 75th session, in Cleveland, O.

The "bulls" in Chicago force up the price of December wheat to \$1.11 1/2.

The case of Professor Grücken remitted to the Supreme Court at Leipzig.

Hon. Almon Speare re-elected president of the Boston Chamber of Commerce.

The mutilated body of a woman found on the Thames Embankment in London.

President Carnot signs a decree regulating the permanent residence of foreigners in France.

The Traders' Bank of Chicago placed in the hands of a receiver; liabilities nearly \$1,000,000.

Attorney-General Longley of Nova Scotia unrestricted reciprocity with the United States.

A Chicago company buys Libby Prison, to be moved to that city and set up as a military museum.

Loss of twenty-three lives by a collision between two English ships—the "Earl Wemyss" and the "Ardencaple," off Pernambuco.

In the Senate, Mr. Hale makes a speech in support of the Deficiency bill appropriation in aid of the Industrial Christian Home of Utah. In the House, Mr. McCrory elected speaker pro tem., during the absence of Speaker Carlisle. The resolution for the relief of yellow fever sufferers passed.

Thursday, October 4.

A heavy fall of snow in Ontario.  
Great floods in Switzerland and France.

Gov. Bancroft reaches his 88th year.

Due winter wheat goes up to \$1.15 1/2 in the Chicago market.

The Canadian town of Moisie in some need of food and clothing.

Successful parade of all the militia troops of the State in this city.

Two supposed Americans arrested in connection with the Whitechapel murders.

Col. J. J. Daniel, a prominent citizen of Jacksonville, one of the yellow fever victims, died yesterday.

The Democratic State ticket elected in Georgia. Sam Small, Prohibitionist candidate for senator, defeated.

Emperor William royally welcomed at Vienna; the German police warned of an anarchist plot against the emperor.

A fight between the forces of Gens. Thelma and Logistini in Hayti on the 28th of September. Gen. Thelma was killed.

The jury at Andover, N. H., render a verdict of manslaughter against Phillips, for the murder of Mrs. Howes. Phillips and Trafton each sentenced to fifteen years in the penitentiary.

In the Senate, the substitute for the House Tariff bill reported back; it reduces the revenues about \$7,400,000. In the House, the bill to extend the laws of the United States over the Public Land Strip was discussed, but no action reached.

Friday, October 5.

Seventy-five new cases and one death from yellow fever in Jacksonville.

Failure of Eddy &amp; Street, of Providence, cotton yarn dealers; liabilities, \$100,000.

Albert E. Bowditch, treasurer of the Stafford Mills, Fall River, an absente, and his wherabouts unknown.

Third district Democrats nominate John F. Andrew for Congress and put up Nathan Matthews, Jr., for presidential elector.

At a reception given by Emperor William to the diplomats in Vienna, neither the Russian nor the French Ambassador was present.

In the Senate, the majority and minority tariff bills reported. Passage of the bill to adjust postmen's salaries. The Senate adopts the resolution calling upon the Secretary of State to state the circumstances under which the Bonn circular was issued. In the House, the Mormon question discussed in the consideration

of the Deficiency bill, the conference report on which was rejected.

Saturday, October 6.

General Boulangier returns to Paris.  
Mr. Blaine cancels several engagements on account of a throat difficulty.

London police will resort to bloodhounds to track the Whitechapel murderer.

At Decatur the fever situation serious; new cases at Jacksonville milder in type.

A decrease of \$4,000,000 in the net earnings of the Chicago, Burlington &amp; Quincy road.

The registration of foreigners in Paris, in accordance with the recent decree, begins.

About \$9,000 discrepancy found in the accounts of the missing treasure Boworth.

Senator John Sherman believes that Canada will annex to this country sooner or later.

A gigantic swindle involving at least \$100,000, brought to light in New York by the flight of W. H. Ingman, who professed to manage a speculating syndicate.

In the Senate bill to incorporate the Maritime Canal Company, of Nicaragua, taken up and several amendments debated, but there being no motion, no action was taken on the bill.

Monday, October 8.

The Chicago street-car employees strike.

An enormous increase reported in this year's corn crop.

Successful launch of the new steel cruiser Baltimore.

The International Bank of Berlin founded, with \$4,000,000 capital.

Serious railway collision on the Baltimore &amp; Ohio road; three trainmen killed and several injured.

About one hundred persons injured on Sunday at Reading, Pa., by the breaking of a temporary floor in a Catholic church.

The Republican National Committee offers a reward of \$25,000 for the arrest and conviction of persons guilty of violating the election laws in the coming national election in New York.

Eighty-one new cases of fever at Jacksonville on Saturday and five deaths. On Sunday there were only thirty-three new cases and nine deaths. Among yesterday's victims was Edwin Martin, editor-in-chief of the *Times Union* of that city.

The CONFERENCES.

(Continued from Page 5.)

expense of repairs was about \$400, nearly all of which was raised on the day of the opening.

Rev. J. C. Langford is pastor.

About fifty of the North Monroe people surprised Rev. E. C. Langford recently by an severe "pounding." It was rather an unfair contest—fifty to one—but they think that by the time he has eaten that barrel of flour and the other articles used in the pounding affair, he will be strong enough for another such a contest.

The good men do will live as long as they do, and after death it will not be forgotten. Men may change from one sphere of life to another; the memory of good works remains the same. At a recent gathering in which were several ministers, there was also a prominent layman of one of our city churches. He was introduced to one of the ministers present as the son of a minister. As the name was mentioned, he sat back in astonishment, and said, "I remember your father with more fraternal emotions than I do any living man."

Forty-three years ago I was a boy fifteen years of age, living up in the woods to the Pacific Coast is already strongly indicated.

The only remaining question, then, is as to the best way of reaching the land of perpetual spring and summer. This query is easily answered. Messrs. Raymond & Whitcomb's series of nine winter tours provide comforts and luxuries otherwise unattainable. Their parties move across the country in magnificent vestibuled trains, with dining-cars and every other first class appointment. The journey becomes a pleasure even to those who dislike ordinary traveling. The train is literally a "hotbed of wheels." Independent tickets are sold permitting the holder to exercise his own preferences as to place and time of sojourn and the date of his return. He can travel eastward by any of five different routes, and in any of seventeen different parties, or independently in any train, the return tickets being good until next July. The first and second parties leave Boston November 8 and December 6. Send to W. Raymond, 296 Washington Street, opposite School Street, Boston, for a descriptive circular.

**MERRILL & WHITCOMB'S WINTER TOURS.**—It goes without saying that California is the most attractive and popular winter resort in America. Its remarkably salubrious and equable climate gives it an advantage over every other section of the world, in fact. That the coming winter will witness an increased tide of travel to the Pacific Coast is already strongly indicated.

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**CLAREMONT DISTRICT.**—We find a great deal of anxiety abroad concerning the condition of Rev. J. W. Adams, whom many honestly think was savagely assaulted by his wife, with a cane. We are glad to say that, so far as we know, his head is sound, and his body is and has been free from any bruises. The facts of the case are simply these: They had lived together thirty years, and Sister Adams surprised her husband by presenting him with a gold-headed cane. The item was ingeniously written, so that many were deceived. But we may say to all who have wanted to pull the correspondent's hair, that though the item was over his signature, it is probable Bro. Adams himself could tell as much as to its authorship as any one else. We are certain there is no occasion for alarm.

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**THE Emerson Piano Company** are among the oldest and largest manufacturers of pianos in the United States. The aim of the Company has always been to adopt all improvements that would bring that instrument nearer perfection, and the result is seen in the great popularity with musical people of the Emerson Piano. It is highly endorsed by many eminent musicians. The Company confidently refer to any former patron for courtesy and fair dealing, as well as for the qualities of the Emerson Pianos.

**THE ARTISTS' CONFERENCE.**—

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